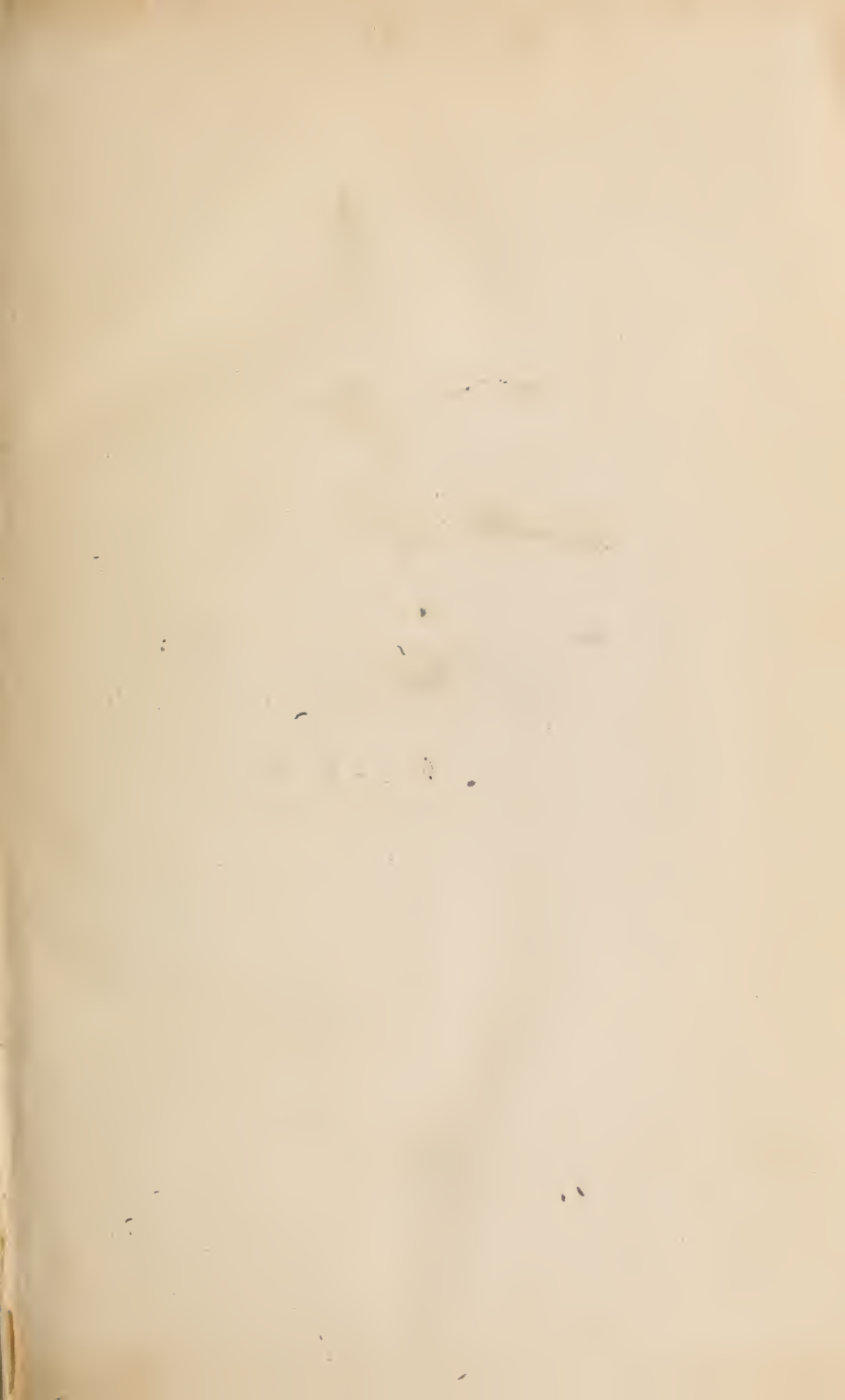


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THE LIBERIA MISSION FIELD.

We invite the attention of our readers to the following elaborate communication by Bishop Payne, who has been connected with the Episcopal Mission to Western Africa during the last thirty years. In it he gives the names and localities of the principal towns, mountains, rivers, and native tribes; and furnishes much valuable information concerning the languages, numbers, form of government, aboriginal religion, and past history and present political and social condition of these tribes. The paper appeared originally in *The Spirit of Missions*, but has been published in neat pamphlet form, illustrated with a lithographic map and six wood engravings, by the Foreign Committee of the Episcopal Board of Foreign Missions.

We are indebted to the able and zealous Secretary of the Committee, Rev. S. D. Denison, for the use of the accompanying engravings.

COMMUNICATION FROM BISHOP PAYNE.

PRINCIPAL STATIONS AND TOWNS.—In the Liberia Mission of the P. Episcopal Church, two stations may be called central or principal, namely—Cape Palmas, and Cavalla ten miles to the east, both being on the coast. These stations are in the town of Harper, Maryland County, Republic of Liberia. Monrovia, two hundred and fifty miles north-west of Cape Palmas, is the Capital town of the Republic.

The other towns and settlements of Liberia, extending along three hundred miles of coast, and a short distance interior, beginning on the northwest boundary, are as follows: 1st, Robertsport,

at Cape Mount. 2d, Monrovia, forty miles S. E., in Mesurado County, and situated on the south side of Mesurado river, and a hill or cape of the same name. 3d, The St. Paul's river settlements, extending from the mouth of the St. Paul's, five miles above Monrovia, to twenty-five miles above, to the falls of the river. 4th, Carysburg, ten miles from the falls of the St. Paul's in an easterly direction. 5th, Marshall, at the mouth of the Junk river, forty miles south-east of Cape Mesurado. 6th, Edina and Buchanan, in Bassa County, about thirty miles south-east of Junk. They are on the north and south sides of the St. John's river, near its mouth. 7th, Bexley, an agricultural district, extends from the mouth of the St. John's, twelve miles above, chiefly on its northern bank. 8th, Greenville, Sinoe County, eighty miles north-east of Bassa. 9th, An agricultural district under the names of Farmersville and Lexington, extends twelve miles up the Sinoe river, near the mouth of which Greenville is situated. 10th, Harper, Maryland County, about Cape Palmas, ninety miles south-east of Sinoe, 11th, An agricultural district extending from Harper four miles in the country. 12th, Hoffman station, a Christian village, under the pastoral care of the missionary at Cape Palmas, one mile from Harper. The aggregate population of Liberia, (excluding the natives,) is about fifteen thousand. Monrovia, the principal town, has a population of about one thousand five hundred. The native population of Liberia is about one million.

**PRINCIPAL MOUNTAINS.**—Cape Mount, the first place named above, rises almost out of the sea to the height of one thousand five hundred feet. From Cape Mount to Cape Palmas, (three hundred miles,) the direction of the sea coast is north-east. But a chain or rather chains of mountains and hills trend off from Cape Mount to Bassa, a distance of one hundred miles; they are visible in many places, and spurs approach the coast at distances varying from twelve to thirty miles. From Bassa to Palmas there are one or two visible in fair weather. About half way between these places, north of the Kroo country, at the distance of a hundred miles, is Mt. Gedeye, (Caffa of Ptolmey,) abounding with the best iron, and having its peaks so high and cold that the natives dare not ascend to it. When we find this range of hills or mountains at our most interior station on the upper Cavalla river, (emptying into the sea just below Cape Palmas,) it is seventy miles from the coast. It is here exceedingly beautiful, hill peeping over and between hills, and mountains beyond mountains west, north, and east, as far as the eye can reach. Between two of the most elevated of these, probably one thousand five hundred or two thousand feet high, the Cavalla passes over falls fifteen feet high from more elevated regions towards the sea.

**PRINCIPAL RIVERS.**—At Cape Mount there is a small river navigable only for boats and canoes some fifteen miles interior.

Five miles above Monrovia the St. Paul's empties into the ocean.



**Native Village, near Cavalla.**  
(From a Photograph.)



**Native Chapel at Cavalla.**

This is navigable for small sailing vessels twenty-five miles in a north-easterly direction. It comes down a considerable body of water from one hundred and fifty miles interior.

The Mesurado river, navigable for canoes and boats fifteen miles, finds its outlet to the ocean on the north side of Cape Mesurado. It is connected with the St. Paul's by Stockton Creek, from a point near its mouth to one on the St. Paul's five miles from the sea.

At Marshall, forty miles below Monrovia, is the Junk river, navigable for boats and canoes only ten or twelve miles.

At Bassa, forty miles below Marshall, three rivers empty and unite into the sea together. One of these, the Mechlin, is a rapid stream, and rushes down from the mountains in a direction north by west, being navigable for canoes by a most circuitous course thirty-five miles. The Benson flows sluggishly from the east through low grounds and mangrove trees, in which it disappears at the distance of twelve or fifteen miles. The St. John's, by far the largest of the three, is navigable for small sailing vessels or steamers twelve miles. At this distance are the first falls, near the base of the St. John's mountain, one thousand five hundred feet high. Beyond this the river comes from a distance of a hundred or a hundred and fifty miles interior. Twenty miles below Bassa is the river Sesters. I do not know how far this is navigable for boats or canoes, probably about ten miles. The Sinoe river empties into the sea south of the settlement of the same name. It is navigable fifteen miles for boats or small sailing crafts. At Garroway, fifteen miles, and Fishtown, ten miles above Cape Palmas, are small rivers of about the same importance, and another at Cape Palmas (Hoffman,) emptying into the sea north of the Cape.

The Cavalla river, fifteen miles east of Cape Palmas, is the most important river on this part of the coast. Its general direction from the falls to the sea, a distance of eighty miles, by the windings of the river, is south. It is navigable to the falls for boats or small steamers. Beyond this point it comes from a great distance interior.

There are no roads in the region of country in which our Mission Stations are located, except native paths. These, of course, connect all towns and villages in the country.

NAMES AND LOCALITIES OF THE NATIVE TRIBES.—(a.) At Cape Mount is the Vye tribe. This people have reduced their language to writing in characters of their own invention. This language is the medium of written communication amongst them. Many of them are Mahomedans. Their population may be five or six thousand. They are, however, closely connected by language and religion with the powerful and populous community known as Mandingoes. Their boundary extends from a point six or eight miles above, to another twenty miles below Cape Mount. I know little of the past history of this people except that they have always,





St. Mark's Church, Cape Palmas.



Grace Church, Clay-Ashland.

H. ORR N.Y.

until their territory became a part of Liberia extensively engaged in the slave trade. Their present political and social condition is quite equal to that of the Mandingoes, and much in advance of the pagan tribes north and east of them.

(*b.*) About Monrovia are remnants of the Kwia, Gola, and Pessa tribes. The slave trade had much reduced them before the Liberian settlements were made. The Golas, however, are still numerous, extending from the neighborhood of Millsburg on the St. Paul's far towards Timbuctoo. And the Pessas, though preyed upon remorselessly by their more powerful neighbors just named, extend a hundred or more miles to the eastward, touching the Bassa tribe on the north.

(*c.*) The Bassa people inhabit the coast between the Junk river and the river Sesters, and extend twenty or thirty miles interior. It was here that the German Missionaries (of Basle,) made an effort to establish a mission, before the colony was planted, but were compelled to abandon it.

(*d.*) With the proper names of the tribes between the Bassa and the Sinoe, I am not acquainted.

(*e.*) Above and below Sinoe, for a distance of thirty-five miles along the coast, are different divisions of the Krao or Kru people. They were the first native Africans in this region to go to sea; and their names corrupted and modified into Kroo, Croo, Crew-man, has been subsequently extended to all persons serving on board of vessels along two hundred miles of coast, and belonging to a score of tribes. But the Kroo, whose principal towns are Settra Kroo, Little Kroo, Nana Kroo, fifteen to thirty miles below Sinoe, are the most intelligent people in this region of country. They lay off their towns at right angles, and place each principal street under a Chief or Headman. They have long since ceased to work on board of ships, and are occupied chiefly in trade on their own account, or as the agents of foreigners.

(*f.*) The tribes between the Kroo people and the Cavalla river, a distance of seventy miles, at Kabo, Yedabo, Bwidabo, Sedewe, Wedabo, Wiabo, and Grebo. Of these, the most important are the Sedewe, put down on common charts as Grand Sesters. The principal town here is the largest on the Grain Coast, having a population of about twelve thousand. It was known to the earliest European navigators as "The Kingdom of Malagetta," and carried on a large traffic in a spice known as "Malagetta Pepper."

(*g.*) The numerous divisions marked on either side of the Cavalla river to the falls, more accurate information shows, may be reduced to the following: Nyambo, Bro, Gerebo, Webo, Tebo, Babo, and Plabo.

THE RELATION OF THE LANGUAGES OF THE TRIBES.—(*a.*) The Vye language, about Cape Mount, is related to that of the Mandingoes and other tribes to the windward.



School House.

The Catechist's House.  
**Hoffman Station.**

St. James' Church.

(b.) The Kwia, Gola, Pessa, and Bassa languages are very similar, as are probably the dialects of the remaining communities between Bassa and Sinoe.

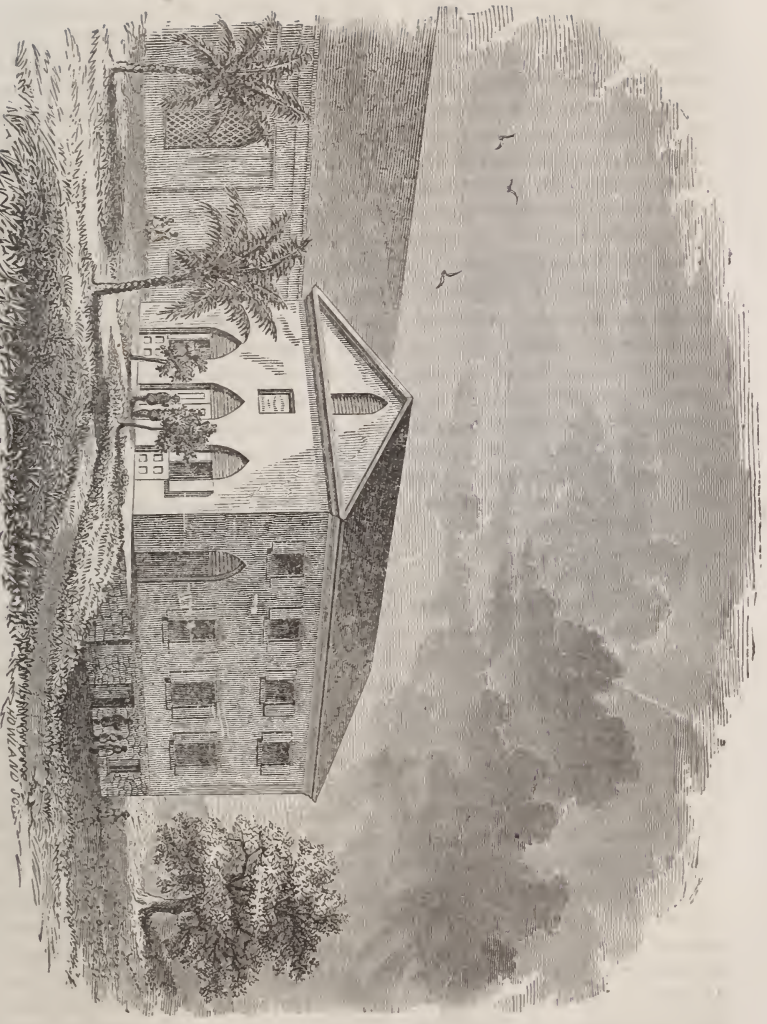
(c.) The languages from Krabo to Grebo are again very much alike, so much so that the Kroo language is easily understood by all the people between them and the Cavalla river. This group of people seem to have come down from the interior at a different time and place from those enumerated under *g* above.

(d.) Below and up the Cavalla to the falls, the languages all belong to the same family, and are again very much like those of the Bassa and kindred dialects above, showing that these two divisions have come from some common point interior, while the Kroo and their relatives have emigrated from the east, and occupied the coast between these kindred though now widely separated sections.

**NATIVE POPULATION.**—I will not attempt to give the population of each tribe, but an approximation to the aggregate. The divisions enumerated above under *g*, lying along thirty miles of coast and seventy miles interior, have a population of one hundred thousand. Taking this as the basis of calculation for three hundred miles of coast, and the same distance (seventy miles) interior, we shall have ten times the above population, or one million of people.

**FORM OF GOVERNMENT.**—In all these tribes there is, with a feeble hereditary element, the most rampant democracy. The tribes, and towns composing them, are divided into families, grouped around a patriarch or chief. This chief, usually the oldest and most influential man in the family, keeps the general funds, from which he pays all fines imposed, and supplies wives to the young men. The oldest men or patriarchs form a sort of advisory court, which proposes all measures of importance affecting the interests of the community. Besides these patriarchs, there is an hereditary Woraba, (town father,) Bodia, (high priest,) Tibawa, chairman of the free citizens in peace, and an important officer in war, and Yibadia, the leader of the military in war. These officers, except the Tibawa, belong to the council of patriarchs. But the Sedibo, or body of free citizens, composed of all men who have paid the sum of about ten dollars into the treasury, are really the ruling power. They meet together in a body, discuss and decide all matters of litigation and whatever affects the interest of the community; and the patriarchs, and no other, venture much to oppose the popular will, when clearly expressed. The government is almost an unmitigated democracy; swayed by the impulses of malice, revenge, or covetousness according to circumstances; under such conditions, it were superfluous to add, there is little security for life and still less for the accumulation or preservation of property. It were useless to name kings or princes where they must be enumerated by scores and hundreds.

**ORIGINAL RELIGION OF THE TRIBES.**—The religion of all these



**Roy's School House and part of the Church of the Epiphany, Cavalla.**  
(The Church is a fine Stone Edifice.)

tribes is substantially the same, and I would add, very much like that of the heathen in all ages. In its essential features it is the worship of ancestors or deceased relatives. In this respect injustice is done to the African when they are represented as worshippers of the devil. Their *kwi*, or objects of worship, just as amongst the Greeks, Romans, and Chinese, are the spirits of the dead, occupying the same relative position in the spirit world as when living. Thus, the spirit of the successful trader is worshipped as the trade-ku (or demon;) that of the warrior as the war-ku, etc. Again, their *deya-bo* or demon men are the priests or false prophets of the pagan of all ages. The theory about them is that they are possessed by demons, and under the inspiration of these demons make responses to those who consult them. The greegrees, fetishes or charms of wood, stone, iron, etc., worn or used by the people, derive their efficacy from the sacred character of the *deya* who prepares them.

In the office of the *Bodia* or high priest among the Greboes and neighboring tribes, there are many traces of the Jewish high priesthood. Thus, he is set apart to his office by anointing and sacrifice; he continues in his anointing three days; the blood of the sacrifice is put upon his ears and upon the posts of his house, and the idols in it. His house is called *Takai*, the anointed house. In it is kept burning a perpetual fire. He may not weep, may not touch a dead body; when a death occurs, he may not eat in town until the deceased is buried. On going to his farm he may not drink water except in the public highway. Before he dies, the ring of office worn upon his ankle must be transferred to another member of his family, so that there must be a living succession. If he dies by *gidu*, the test of witchcraft, he must be buried under a stream of running water, as if to wash away his pollution. When he dies a natural death, he is buried in a sacred island in the sea.

I do not discover any clear notion of sacrifice for sins amongst the people of this region. Their offerings are all made as food to the departed; and the occasion of making the offerings is when there is some distress, and the people are told by their *deya-bo* or oracles that the *kwi* are angry on account of some misconduct of the people, or on account of not being fed, and require food in order to appease them.

The popular ideas on the condition of the departed are very vague and contradictory. Theoretically they hold, as has been stated, that the departed occupy the same rank in the other world which they have occupied in this. This leads to giving the deceased as expensive a funeral as possible, with the view of securing his honorable admission into the society of the spirit world. And subsequently, offerings are made in the grave of the deceased for a longer or shorter time, according to his standing in society. According to the accounts given by the old, every one after his death has to pass a place called *Meruke*, where he must narrate the

events of his life before going on to his ultimate destination. If he has not an honorable burial, he may be long detained in the marshes on this side of Meruke, and possibly never get beyond.

But in remarkable inconsistency with all this, they hold that the spirits of the departed reappear in the bodies of new-born infants. And when a child is born, it is taken or else the father resorts to a heathen priest to learn what person has reappeared on the earth, and the *deya* names the child accordingly. Sometimes the same person makes his appearance in three or four different infants about the same time, all of whom receive his name, and become his representatives; or, rather, they are all the spirit of the one deceased man. This absurdity, however, seems to be gradually passing away, and those who go to the place of departed spirits, are expected to remain there.

OUTLINES OF THE DIVINE REVELATION.—In the system of religion amongst the pagan Africans of the Grain Coast, as stated by the more intelligent classes, there are the distinct outlines of the Divine revelation. According to this, God once lived amongst men. They were then perfectly happy. There was no sin, no suffering, no death. After a time, however, *Nyesoa* (God: *Nye, man; soa, abiding*, very like *Jehovah*) let fall *we*—witchcraft, poison, the cause of all disease and death. A woman got possession of it. Very soon there was a death. Men went to enquire of *Nyesoa* the cause of this strange thing. They were informed that a woman had got possession of *we*, and that she had caused the death. They were then directed to a test by which guilt in this or similar cases might be detected. This was *gidu*: the tree known as *sassa-wood* (red wood), used nearly all over Africa as a test of witchcraft. An infusion of the bark of this tree was given to the woman, and she died; thus manifesting her guilt. But before doing so, she managed to convey this mysterious *we* to her children. Sin, sickness and death now prevailed. Men soon became so wicked that *Nyesoa* said he could no longer live amongst them. He would, however, always feel an interest in their affairs, and would leave a class of men through whom they could communicate with him. These are the *deya-bo* or demon-men, who, as stated above, are supposed to utter responses under the influence of possessing demons.

I have thus given the outlines of the religion of the pagan Africans of the Grain Coast. Among the *Vyes*, about Cape Mount, and east and north of them, Mahometanism prevails.

PAST HISTORY. PRESENT POLITICAL AND SOCIAL CONDITION.—The numerous tribes of this region, excepting the *Vyes*, belong to one great family, as is proved by similarity of appearance, language and customs. Their emigration from the north or interior is a matter of fresh tradition, the people generally being able to relate where each family to which they belong first came to the coast. This fact in connection with their freedom from the customs and doctrines of the Mahomedans, would seem to indicate that at no remote period

they have been driven by that persecuting and conquering community south of the mountain chain which seems to separate them from the superior races of the interior. In proof of the comparatively recent settlement of the Greboes in this region, they relate that when they first landed at Cape Palmas they found a foreign house (*kobokai*) there. It was no doubt a Portuguese or Dutch slave factory. The political condition of these tribes, as respects Government has been stated. It may be added, that elsewhere they are subdivided in tribes not averaging twenty-five thousand, and these again are broken up into corporations or towns, to a great extent independent of and involved in constant quarrels and wars with each other. These wars indeed are not very destructive, the loss of twenty or thirty in a battle being considered an extraordinary disaster: still their effect is to produce distrust, isolation, stagnation of trade, insecurity of life and property, tending to prevent the accumulation of property and the comforts of life.

Their comforts in the view of Christian civilization are meagre enough. The great object of life seems to be to obtain as many wives (*nyeno*; women) as possible. For one of these are given bullocks and other things to the amount of twenty dollars, at native valuation. For each of these wives a hut is built of circular form and conical roof, varying from six to thirty feet in diameter. The roof is of thatch, the sides of boards, and the floor of earth. The dark attic in the roof is the storeroom, everything in it being kept dry by the fire below. Around the inner sides of the house are suspended wash bowls, mugs, pitchers (articles of traffic,) and wooden bowls. Beneath these are arranged the boxes or chests containing cloths or clothes worn, with beads, rings, and everything known as money or ornaments. Somewhere near the centre of the hut the fire is kindled, and the cooking done. The pyro-lignius acid deposited from the smoke gives to the timber supporting the roof the appearance of polished ebony. Low chairs of native manufacture, short pieces of wood, flat on the lower side, and more generally mats are used for sitting and sleeping.

The universal belief in witchcraft, and that death in every case is caused by this influence, makes life fearful and death horrible; for every one is more or less apprehensive of injury, since every offence is avenged in some way; and whenever a death occurs, some one is believed to have caused it, and must be sought out and punished. Yet these Africans are outwardly a light-hearted people, and when they have finished their farming operations, which occupy usually about six months, and house building, which takes two more, most of the remainder of their time is passed in dancing. In common intercourse, too, they are polite, and much given to flattery. Every man has a complimentary title or name, and sometimes several, by which he is ordinarily addressed. But all this, alas! may co-exist with dislike, habitual malice, and determined purpose of revenge. And both individually and as communities they seem capable of ad-



journing difficulties to a favorable time for settlement. Yet they are not much given to single combats, and an open murder scarcely ever occurs. But as the principle of revenge undoubtedly prevails, this can only be accounted for by the prevalence of the belief in, and the practice of witchcraft, and the best means of accomplishing their objects.

THREE OF THE LANGUAGES REDUCED TO WRITING.—Three of the native languages have been reduced to writing; and providentially these seem to embrace the *three families* from which the numerous sub-divisions have proceeded.

(a.) The Vye language was reduced to writing by one of the people of that country. The remarkable manner in which this was done, the extent to which it was used, and the language itself were all examined and communicated to the Church Missionary Society in London several years ago by Rev. Mr. Koelle. I need not therefore refer more particularly to the subject.

(b.) The Bassa language was reduced to writing in 1836–40 by Rev. Messrs. Crocker and Clark, missionaries of the American Baptist Missionary Union. They both died not long afterwards; and there is, at present, no foreign missionary in that part of the country. Two native ministers, Rev. J. Von Brun and Rev. L. Crocker, however, remain, occupying two stations. The former was taken by the German missionaries (who visited that part of the country before the colony was planted) to Sierra Leone, and there educated in the mission. I have not studied the Bassa further than to ascertain its resemblance to others in its neighborhood and the Babo and other dialects spoken east of the Cavalla and along the river to the first Falls.

(c.) The Grebo I have studied since 1837, and been making translations in it. The work was begun by Rev. J. Leighton Wilson, of the A. B. C. F. Missions of the United States, who was at Cape Palmas some two years before me. He translated portions of the Scriptures, prepared a partial vocabulary and grammar, and several other works of less importance. Since he left (some four years after) I have prepared a larger dictionary and grammar, primer, Bible history, translations of Genesis, Matthew, John, Romans, collections of hymns, history of the Greboes, baptismal, confirmation, and communion services, with other portions of the Prayer Book.

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From the Canandaigua, (N. Y.) Messenger.

## THE GOVERNMENT OF LIBERIA.

MONROVIA, Republic of Liberia, January 30, 1866.

FRIEND MATTISON:—The mail that arrived here on Saturday, the 21st instant, brought to my family glad and welcome news from friends and relatives at home. It arrived at Monrovia about four o'clock in the afternoon. I saw it go into the Post Office, but, notwithstanding my great anxiety to hear once more from

“native land,” I was obliged to postpone my visit to the office for several hours. I was then engaged in arguing a very important “*habeas corpus*” case. My partner and myself having succeeded in getting the prisoner free, and the Court having adjourned, Judge, Clients, and Counsel, all made a grand rush for, and charge upon the Post Office. When we arrived we found the position already taken, and well fortified. If you wish to know what chance we had to get our mail, just imagine a person, having no box, coming late into the Canandaigua Post Office after the arrival of an important mail! Having been engaged all day in Court, without any adjournment for dinner, we were compelled to back out, and go home to get something to refresh the inner man. Through the kindness of one of the clerks in the office, my letters and papers were sent to me.

I promised, in my next communication, to give you a true account of the nature and character of the Government of Liberia—its present condition—future prospects, &c. The Government of Liberia is founded very much on the plan of the United States of America. Its Constitution is very much like the United States and other American Constitutions. Its laws are similar to the English Common Law and the general system of laws in the United States, so far as they are suitable to the condition of the people, and adapted to the circumstances. There are two very important exceptions; *First*, The people vote directly for the President and Vice-President. *Secondly*, The Territory is divided into Counties instead of States. The jurisdiction of the Government extends between six and seven hundred miles along the coast, and to undefined limits in the interior. The population consists of about thirty thousand civilized people, and three hundred thousand natives, who acknowledge the jurisdiction of the Government, and many of whom daily seek to have their wrongs redressed in its Courts of Justice. Many of these are friends in peace, and allies in war.

The Government is divided into three distinct departments: Executive, Legislative, and Judicial. The Executive department consists of a President, Vice-President, and Cabinet. The Legislative, of a Senate and House of Representatives. It is called “The Legislature.” The Judicial department consists of a Supreme Court, which is composed of a Chief Justice and two Judges of the Court of Quarterly Sessions and Common Pleas, who sit with the Chief Justice alternately. This Court is held once a year. It meets in January. It has original jurisdiction in only a few cases, and appellate jurisdiction in all cases brought up on appeal from the next highest court below. Of Courts of Quarterly Sessions and Common Pleas, held in each of the four Counties, and possessing such powers as are exercised by the Supreme Court of the State of New York. It holds four terms a year, and consists of a single Judge. A Court of Monthly Sessions, com-

posed of one Chairman and two Justices of the Peace of the County, who sit alternately. This Court sits every month, and is very much like the County Courts in your State. There are, also, Justices and Police Courts, similar to those in New York. The Judges hold offices during good behavior. They are not elected, but appointed by the Executive. I forgot to say, that the President, Vice-President and members of the House are elected every two years, and the Senators every four years.

As the great problem—whether the black man has capacity for self-government—is now being solved on the soil of Africa, I suppose you, and your readers, are anxious to know how and with what ability these different departments of government are filled by colored men. I will proceed to state the “truth, the whole truth, and nothing but the truth,” founded upon facts witnessed and seen with my own eyes. This I will do with candor, and without fear or favor. In the first place, *they act exactly like white men, and fill their various offices with as much ability as white men do, when placed in similar circumstances—when founding a new Government in the midst of an unbroken wilderness, surrounded with wild and hostile tribes, and with limited means at their disposal to administer the affairs of government.* I have the most unbounded admiration for President Warner. He has talents of a high order; is a statesman of broad, liberal, and comprehensive views, and is fully competent to administer the affairs of government if he could only obtain the co-operation of both branches of the Legislature. Unfortunately for him, the opposition have had the majority in both Houses during the whole of his administration. He was re-elected last May, by a small majority, (only about fifty,) and was inaugurated with much pomp and ceremony, a few weeks since. It was a grand and imposing spectacle. *His inaugural address would have done honor to any of the statesmen of Europe or America!* E. W. Blyden, the Secretary of State, is a man of the highest mental culture and intellectual refinement. I doubt if any white man in America, of his age, is more highly educated than Mr. Blyden. The people of America have a very imperfect idea of the intellectual calibre of the colored men of Liberia. Many of the young men possess high mental endowments, and have been educated in some of the best schools of Europe. Many of them have been educated in the United States. Besides they have had some fine schools here. I suppose you have some curiosity to know the color of the Government officers. *They are pure specimens of the race. Not one will ever be mistaken for a white man! No obliquity of vision can ever mistake them for anything but black men!*

The Legislature met in December. I confess I had some curiosity to see a Legislative body of colored men. It was at first a novel spectacle to me. True, I had seen, and been a member of many Conventions of colored men in the United States. I had often

admired the talents—been convinced by the logic, and entranced by the eloquence of a Douglass, Garnett, Ward, Langston, Remond, Day, Downing, Smith, and other colored men of genius and talents in America. There is no question about the transcendent genius and great mental abilities of these men. They can hold and conduct Conventions with the same order and decorum as white men. But the great question still remains to be settled:—*Are they Statesmen? practical Statesmen?* All must admit that the practical statesmanship cannot be learned by simply studying the theory of government. *It must be learned by practice!* The history of all the great Statesmen of both Europe and America, proves this to be an incontrovertible fact. Walpole, Chatham, Mansfield, Pitt, Fox, Burke, Peel, Palmerston, and other great men who have shed lustre and renown upon the British Parliament, although they had studied the theory of government, actually knew but little about practical statesmanship, until they had become members of the Legislative body.

This is also true in reference to the great Statesmen of America. It requires experience and practice to make a good Legislator. Do black men form an exception to the general rule? Liberia has existed for over forty years: it has been an independent Republic about twenty years. For this reason the great men of Liberia are practical Statesmen. Last fall, a year ago, while in the Capitol of the State of Vermont, I visited both branches of the Legislature; witnessed their proceedings, and listened to their debate. It was on the eve of the Presidential election—during the excitement that grew out of the St. Albans raid—notwithstanding all the stupendous questions growing out of the war; *yet, at no time did I witness such a display of talents, and such an exhibition of statesmanlike qualities, as I daily witnessed during the late session of the Liberia Legislature!*

The first and greatest debate I heard in the Senate, grew out of a contested seat between the Hon. J. H. Paxton and Hon. H. W. Dennis. The returns from one of the election districts were rejected by the Canvassers, on account of some irregularities. The question was carried to the Court—as our laws direct—and the returns were declared illegal. Besides, the election of Vice-President depended upon the result of that poll. If the result in that district were allowed, it would re-elect the present Vice-President by two votes; if the votes were thrown out, it would elect the opposition candidate by *one vote!* The opposition had a majority in both Houses, and therefore, if it became a party question, could do as they pleased. This seemed to be a new question in Liberia. The most intense excitement prevailed throughout the whole Republic. The House, which under our Constitution, is made the final judge of the election returns for the Executive officers, had already settled the question by throwing out these returns, upon the ground that they were bound to follow the strict letter of the law, and could not go behind the

record to examine into the equities of the case. By this vote the opposition members of the House, who constituted a majority, defeated their own candidate for Vice-President. But they acted according to their convictions of duty, and thus showed they were honest men. Many considered the question now settled, and the precedent, for the future, fully established. All eyes were now turned toward the Senate. The Constitution gives to each House, in express terms, "the right to judge of the election returns and the qualification of its own members." Hence, the Senate was not bound by the action of the House. The opinion of all the members of the Bar was obtained—including your humble correspondent. They gave a unanimous opinion that the Courts, and they, as members of the legal profession, in this case, must follow the strict letter of the law. The Senate appointed a special committee to consider the question. The majority reported to receive the returns, and by this means give the seat to Senator Paxton. This was in opposition to the action of the House.

I heard the debate on this question. It was opened by Senator Jones, a lawyer from one of the Leeward counties. It was a masterly effort. Although Paxton was his political and personal friend, he opposed his right to the seat because he believed it to be unsafe to depart from the strict letter of the law. He was followed by Senator Marshall in a speech which, for lofty patriotism, broad, comprehensive and statesmanlike views, profound logic and sublime eloquence, is seldom equalled, and rarely excelled! He took the ground that, although Courts, in this case, must be bound by the strict letter of the law, yet, as Senators, as Legislators, they were confined within no such narrow limits; that the great constitutional right of a majority to determine who should be their Representatives, must not be destroyed by mistakes made by the Clerks of the Board of Canvassers, whether made through ignorance or malice; that inasmuch as the people had not been accused of fraud, they should not be punished for the mistakes of others, etc. Senator Russell took the same ground in a speech of great force and power. The whole Senate took part in the debate. It was a battle of the giants. At the close of the debate the vote was taken, and the report was adopted by one majority!

The leading members of the House are H. W. Johnson, formerly of your State, a lawyer and also a farmer, Roberts and Lynch. The Hon. Augustus Washington, a graduate of one of the New England Colleges, was chosen Speaker. He is also a fine debator. He owns one thousand acres of land on the St. Paul's River, and is one of the most extensive Sugar planters in Liberia. I will write you again.

Your old friend,

H. W. JOHNSON, JR.

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## RUSSIA AND LIBERIA.

A little more than a year ago we had the pleasure of seeing, for the first time, in our harbor a Swedish vessel of war. The visit

of the Swedish Corvette "Gefle," Commander Alexis Petterson, was attended with so many interesting incidents that it will be long ere the recollection of it shall fade from the memories of our people.

On the 14th of January, 1866, the Russian steam frigate "Dmitry Donskoy," carrying 60 guns, Baron Maydell, Commanding, entered our roadstead, and produced no little excitement in our quiet community, as the Russian flag had never before floated in our harbor.

As soon as the frigate was fairly at anchor the Commander communicated with the shore, inquiring at what hour it would please the authorities to return a salute. At half past eight o'clock, on the morning of the 15th, the frigate and Fort Norris exchanged salutes of twenty-four guns.

At 10 o'clock, A. M., Commander Maydell and his suite landed, and were received at the place of debarkation by Colonel B. P. Yates, at the head of the "Newport Volunteers," and escorted to the President's Mansion, where they were warmly welcomed by the President and his Cabinet, and a number of distinguished citizens who had been invited to participate in the reception of the Northern strangers.

After an interview with the President, of about an hour, the interesting strangers were conducted around a few squares of the city, and, having been kindly entertained at the residences of Ex-Mayor McGill, and Ex-President Roberts, they returned to the President's Mansion, where they partook of a sumptuous luncheon; after which they were entertained by the U. S. Vice Consul-General, and Chief Justice Roye, at their respective residences. They returned at a late hour in the afternoon to their ship, apparently well pleased with their first visit to a Liberian community.

On the 16th inst. the President and his Cabinet, the Chief Justice, the U. S. Vice Consul-General, and other prominent citizens of Monrovia, went on board the "Dmitry Donskoy." Nothing can exceed the enthusiasm of the reception given to the Chief Magistrate of Liberia and his officers. The polite and unremitting attention paid by the commander and his officers is beyond all praise.

Although the visit continued until after sunset, so that there could be no firing in honor of the President, yet when his boat left the ship the officers and sailors crowded the deck and rigging and uttered most vociferous cheers, which were warmly acknowledged by the company in the boat.

On the afternoon of the 17th, by invitation of the Commander, about two dozen of the principal ladies of Monrovia visited the frigate. They were splendidly entertained with music and dancing and feasting. The enjoyment produced was doubtless reciprocal. Some of the ladies showed themselves skilled in the "light, fantastic art," to the great surprise and evident enjoyment of the officers.

On the same day several of the officers were invited by some of our young men to visit the St. Paul's river, and see the farming operations of Liberia. We learn that they expressed themselves as being most agreeably surprised at the signs of thrift and industry which they witnessed in that region.

On the morning of the 18th the "Dmitry Donskoy" sailed for Rio Janeiro. The regret at the early departure of the magnificent ship was universal among the citizens, all being anxious to furnish her gallant officers with more general entertainments on shore. Their visit will be long remembered by us, not only as a delightful parenthesis in our social life, but as a permanent and significant page in Liberian history; and it is the prayer of all that the "Dmitry Donskoy" may have favoring breezes during her voyage and a safe return to her Russian home.

The people of Liberia feel certainly gratified that their little State, begun in such weakness and perpetuated under such disadvantages, is attracting the notice of the great Powers. The visit of the "Dmitry Donskoy" is undoubtedly an event in our history. And it is earnestly to be hoped that the acquaintance which we have thus formed with a nation of such traditional glories, and whose present Chief has shown himself so liberal and benevolent, may grow into ardent friendship to be indefinitely increased and perpetuated; that we may frequently receive visits from the subjects and servants of Alexander II., whose many liberal acts during his reign have made him the greatest benefactor of his country, won the admiration of the world, and almost eclipsed the glory of Peter the Great, and whose countenance and encouragement extended to the infant State of Liberia will add, we may venture to say, to the many and imperishable titles by which he has deserved well of mankind.—*Liberia Herald.*

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## THE AMERICAN COLORED POPULATION.

COMMUNICATION FROM PRESIDENT WARNER.

EXECUTIVE MANSION, MONROVIA, SEPTEMBER 16, 1865.

DEAR SIR,—In reading over newspaper articles, so far as they have come to hand, on the present situation and prospects of the colored population of the United States of America; and thinking upon the now agitated question in that country, as to whether the blacks in it will be allowed a voice in the selection of those who are to represent them in the American Congress, my former convictions that the people ought to come out of "the house of bondage" have become stronger. But so much has been said and written on this subject, both by colonizationists themselves, and by some of your ablest statesmen, that no new thought on it will be attempted in this letter.

Yet, enlarging the sphere of our thoughts on the subject of the sojourn in

America of the colored people, remembering the cause of their being there and how they have lived in it; and taking into the account the length of time that the Anglo-Saxon-American has been educated and accustomed to regard the negro as a separate, distinct and inferior being—his unwillingness that the two peoples should amalgamate—and the broad, loud and repeated assertion, spoken, written and sung throughout the length and breadth of America, that the two races *cannot* live together on social equality, the conclusion might be ventured, that it would be truly an act of humanity in the United States to colonize their colored people. Being somewhat relieved of former distresses, they are now quite impatient of any restraint; and nothing less than an unqualified citizenship in the United States will keep them quiet there, and fill up the measure of their expectations of reward for what they have suffered as slaves, and what they have endured as soldiers. For no lower price than that for which the Americans themselves serve America will the negro be willing to serve it.

It may not be forcing a parallel where none exists, to say, I think the Scriptures present us, in the case of the Egyptians and the Jews, with a fair and reliable example of what the case is now, and what it will be in future, between the United States and the colored population in them. The Jews, although severely afflicted in Egypt, even after they had acquired such numerical strength as to render the monarch of that country fearful for the safety of his kingdom, made no effort, as we learn, to possess themselves of it. There may be assigned, however, several reasons why they did not make the effort, which we will not discuss at present. But the Egyptians themselves, as probably the European-Americans are now, being apprehensive that a people so dissimilar in manners to themselves as were the Jews, and who were suffering such cruel hardships and injustice at their hands, might, in a spirit of desperation, rise up and avenge themselves for the wrongs done them, resolved upon, and ordered put in execution, a most dreadful expedient to quiet their apprehensions, and to keep themselves numerically superior to their Jewish bondsmen. But we think there was no necessity for taking this step against the Jews; for, being constantly persuaded that their bondage should soon terminate, and that a better country, and a free one, was in sacred reservation for them and that they should soon possess it, their hearts *burned* in them to leave Egypt and go into Canaan.

But with the colored population of America, the case is somewhat different. All they desire is *to be free* in the country where they are, and to have accorded to them the same measure of *social privileges, and political rights and immunities* enjoyed by all other citizens of the country. These are being asked for now. Will they be given? If not, what does past history tell us is likely to be the consequence? That the two races will ever live together in America peaceably—except on the principle of reciprocity *in all things* pertaining to the body politic of that country—we should, I think, cherish no hope.

It is simply worse than a waste of breath to speak about a free and unprejudiced amalgamation taking place between the two races—for, a spon-



taneous amalgamation being that which would properly unite them, is also the very condition of unity to which the American people, as a nation, will never consent and cannot be made to submit.

As a solution, then, to the recurring question, "What shall we do with our colored population?" and to relieve the United States of a people who are now or soon will be as much a question of angry debate among them as they were before the war, let the plan, again and again proposed, of colonizing them in Africa, be vigorously and at once put in execution. Let the United States Government take the matter in hand and energetically prosecute it.

What that Government seconded in behalf of the Colonization Society, during the Administration of President Monroe, has not failed. It has gone on to increase; and, in the words of Dr. James Hall, of Baltimore, "There it stands"—the Republic of Liberia—the offspring of the United States, the foster-child of the American Colonization Society, the grateful object of Christian benevolence, unfeigned good-will, and disinterested philanthropy of men of every quarter of the globe. The Gallinas territory, first and at once, should be settled; then the River Cavalla, just below Cape Palmas, and thirdly, a strong city somewhere in our interior, should be founded and built up—connecting it with the sea-board by a railroad—throwing in occasionally a few hundreds of emigrants into Bassa and Sinoe counties. All this could be done in comparatively a short space of time; and I venture the assertion that, from such an enterprise—especially the interior city and railroad—the United States would in a very few years realize, in consequence of the wonderful development of resources it would involve, full and satisfactory remuneration for all their disbursements in effecting so desirable an object. With this opening in the country, and an already civilized and well trained working population, such as the people sent out would be, to sustain it, capitalists from all countries, desiring to do so, could operate in the country to the mutual interest of the country and themselves. In constructing the railroad, thousands of the Aborigines could be utilized at exceedingly low wages for their services. A second good, viz, the putting a stop to the numerous petty wars in the country, would be accomplished by furnishing lucrative employment for the belligerent spirits, who now give vent to their pent up energies by fomenting discord.

The people should be sent out in such numbers, that in founding settlements, they would be sufficiently strong to repel any attack the Aborigines might make upon them. We want a population sufficient to absorb the semi-civilized among and the Aborigines immediately in proximity to us, and in this manner, force a civilization upon them. The tardy process of civilizing the natives, hitherto brought to bear upon them, will require, according to human calculation, generations to make much of an impression upon the great body of people around us.

The country is so vast that they can play at too great a distance from the influences attempted to be exerted upon them. The natives must be ap-

proached in their mountain fastnesses, decoyed from their impenetrable jungles and inaccessible swamps, and provoked by the sight of civilized modes of husbandry and manufacture, and improved methods of transportation, before they will renounce their rude and barbarous practices, hoary with years innumerable, and acknowledge the superiority of civilization.

Even should the colored population of America be admitted to the full enjoyment of the elective franchise of that country, there will still remain between them and the white population some things unequal that will render unhappy the former, and vex and irritate the latter, and that will always be a source of annoyance to the Republic generally.

It would be much better, therefore, for the United States Government to aid in colonizing the people now, than to be under the necessity, at some subsequent period, first, of employing a military force against them, and then thrusting them out of the country in a far more inhuman manner than they were carried into it. Let us have the interior, Liberian Timbuctoo, and the rail road, and these will lead to results the most happy for America, the most satisfactory to Africa, the most beneficial to the world.

Very respectfully, yours,

D. B. WARNER.

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## LEAF FROM "REMINISCENCES OF LIBERIA."

NO. VII.

### LANDING THROUGH THE SURF.

Whoever makes up his mind to go to Africa as a missionary, must be willing to take his life in his hand, and lay it down at any moment. It is admitted that any where, and at all times "in the midst of life we are in death," but more emphatically is this true in a country where the arts of civilization, the means of sustaining life, of avoiding danger, and preserving health, are so few and precarious.

This is especially applicable when duty necessitates travel on the part of the missionary. He must go, whatever be the season, the mode of conveyance, the "war or the path," or the dangers in the jungle; and after all the prudence and forethought he can bring to bear in the case, he goes feeling that death awaits him at every step. Travelling on the coast in Liberia is of this character, and was remarkably so twenty years ago.

In the prosecution of the writer's work as Superintendent of the Liberia Mission of the Methodist E. Church, he had to visit and hold quarterly meetings at the settlements coast-wise, in the interior, everywhere, besides forming new appointments and opening up mission stations. Among the places to be visited quarterly, was Grand Bassa, about seventy miles from Monrovia, its chief town be-

ing Edina, so highly spoken of in the last number of the Repository. To go to Bassa, the writer had tried various modes of travelling. He had gone down in a square-rigged vessel with good accommodations. He had been carried on land in a palanquin. He had ridden a pony or donkey along the beach, but neither of these could be had now, and yet he must go. So a small Liberian craft of only sixteen tons burden was chartered for the occasion. The crew consisted of the captain, a native man, and a boy. One of the missionary corps at the time was Mr. Walter P. Jayne, of New York. This brother had gone out as printer, to establish our press, start our "Africa's Luminary," teach his art to others, and then return. As there was no pressing work in the office, and a little sea-trip might recruit his impaired health, he was invited to accompany the Superintendent and visit Bassa, thus affording the former his companionship, and enjoy himself the religious services of the occasion. A very fine young lad, apprentice in the office, Beverly A. Payne, afterwards a flourishing merchant at Sinoe, was allowed to join the party.

It was a memorable occasion. The weather was dry, sultry, hot. To lie in the little box, called cabin, under the deck, was to be smothered or melted. To lie on deck was dangerous exposure to the night air. But where to spread our pallet was the question! The reader would never guess, so we might as well tell him. We resorted to the canoe, a small scooped out shell, not over fourteen feet long and two wide, of semicircular shape, and in form like the moon when three days old. Here, feet to feet, with heads at either end, bodies bent, we stuffed ourselves and blankets, and as turning laterally was out of the question, and the extreme points of our bunk very sharp, we had like all good companions in tribulation to take turns in straightening out, and alternately submitting to be pushed end foremost and cramped till our knees formed an angle of forty-five degrees. But the trip down was soon made. The current was with us, we had a plenty of good fare, thanks to the provident lady in charge at the Mission House at Monrovia, and after one night out we arrived at Bassa.

The Quarterly Meeting was an excellent one. The Rev. Amos Herring, now in Monrovia, was the preacher in charge at Edina, and entertained us well. Refreshed every way, we took leave of our hospitable friends on Monday and spread sail for Monrovia.

Now came the tug of war. The current was against us and rapid,

the wind light and contrary. We had to beat up, and what we gained on one tack of twelve hours out to sea, we lost when standing in shore. We tacked oftener, we anchored in the intervals between the sea and land breezes, but all in vain. Three wearisome days of hot sun by day and unhealthy, noxious dews at night were becoming oppressive. Add to this, our provisions failed. We had eaten up everything save one last little ginger cake of a supply brought from home! The alternative stared us in the face. Stay and starve on board, or attempt a landing in that egg-shell of a canoe in the midst of a roaring, angry, furious surf, far from any native town or settlement. We chose the latter. But the canoe could hold only one besides the man and boy who must go to paddle it to the beach. Who will be the first to risk his life, for it was at the peril of one's life, to land through that surf? Beverly Payne, noble boy, volunteered to go first. If he were upset and drowned, we would remain on board. If he landed safely, he would wave a white handkerchief and hurry on foot to Monrovia, seventeen miles off, with a note to the writer's family to send a large boat, well manned, and food for all hands on board. The canoe started. With intense anxiety we watched her. Now up, now down, then on the top of a wave, then in the trough of the sea. At last entirely hidden in the boiling cauldron of waters, as the surf appeared to engulf her, we gave up all as lost. But in a moment more, the faithful boy was seen on the beach waving his handkerchief! He was safe!

The canoe returned. Who next? Brother Jayne most generously offered to try it, but the writer insisted it was his duty next to encounter the risk. We started. It was a most fearful time. A pound's weight preponderating on either side, and the canoe must surely upset. Breathless—save in a whispered prayer, we awaited the result. The man and boy were both natives. The former commanded, the latter obeyed. Now they paddled, then poised on the crest of a wave waited "a good chance." At last, as we drew near the shore, "Barree! Barree!" vociferated the man, and with the speed of electricity, the little frail bark was precipitated on the crest of a furious breaker away up on the beach. In a moment, the usual sign was given, the canoe went back for Mr. Jayne, and all were safely—after a long walk—at the Mission House that evening. "Fear not—when thou passest through the waters I will be with thee."

## INCREASE OF TRADE.

During the session of the Legislature of Liberia, which adjourned on the 9th of January last, several proposals from English capitalists to lease and improve lands and to invest money in the country, were considered, but none approved. The new law confining foreign trading to the regularly declared ports of entry of the Republic is reported to be producing very favorable results, in stimulating the building of vessels and other enterprizes inseparable from a coasting trade. The mail steamer Calabar shipped at Cape Palmas, for Liverpool, on the 14th of January, two hundred and fifty-one butts of palm oil, the largest shipment ever made at one time. In a private letter just received in New York from a citizen of Liberia, it is stated :—

“A good house or firm started here, with a regular supply of provisions, would do well. Say flour in barrels and half barrels; mackerel, Nos. 2 and 3; herring, salted and scaled; beef; pork, prime and mess; hams, shoulders and sides; cheese, dried apples, can fruits and meats (not too many;) boots, Nos. 5, 6, 7 and 8; as also shoes, 1, 2, 3's to 5's, would sell well; tobacco leaf, in bales of 100 lbs., hogsheads of from 1,000 to 1,500 lbs.; kerosene oil, turpentine, paints and oils, would sell and realize a fair profit, if palm oil, ivory, good bills of exchange, sugar, coffee and cocoa were taken. A schooner of from 120 to 160 tons could be loaded in say four weeks from her arrival on the coast. Send one to me, and I guess the owners would continue to do so. The business is a cash one.”

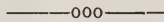
Extract of a letter from Rev. Alexander Crummell, Professor of Moral Philosophy in the Liberia College :—“Monrovia, January 29, 1866. We arrived here safe on the 30th December. The voyage was stormy off the American coast, but at length bright skies, a balmy atmosphere and smooth waters revived and cheered our spirits. I find an unusual activity in trade, and extensive building of small vessels for the coastwise trade. I hear of no less than sixteen now on the stocks in different parts of the country. So great is the demand for goods at the different factories, the Liberians are full of activity.”

President Warner wrote, under date of “Executive Mansion, Monrovia, January 29, 1866,” as follows :—“Our foreign relations are yearly increasing and are of a very satisfactory character. We

have the promise of commercial intercourse with foreign countries to an extent exceeding anything in our past history. Trade on the coast is now brisk and promises much for our business men."

It is announced that "The Company of African Merchants," London, encouraged by the success of their trading steamers on the Niger, expect to send out a new steamer of three hundred tons, now nearly complete, to make monthly trips from Sierra Leone to Sherbro and along the Liberian Coast.

We are nearer to Liberia than the merchants and manufacturers of England, and ought to render so rich and great a market a most important addition to our commerce. A steady stream of emigration thither from this country, and a line of steamships direct for its accommodation and that of the business of West Africa, would exert a powerful and speedy influence on that valuable region and on the United States.



#### DOMESTIC PROGRESS IN LIBERIA.

With the increased growth and shipment of palm oil, sugar and coffee, it is to be hoped the Liberians will not neglect or set an insufficient estimate on the production of other articles which contribute not less to their material strength than to their comfort and enjoyment. We refer to the general cultivation of the soil—the basis of all national wealth. Having a large native population whose labor can be had at cheap rates, it seems pre-eminently to the interest of every resident of Liberia to be a producer—not only to own a farm or plantation, but to have it properly cultivated. Instead of the report of a scarcity of breadstuffs or that they are depending upon traders or merchants for commodities which they could readily raise from their own luxuriant soil or make among themselves, we ought to hear of the greatest abundance of the countless varieties of products peculiar to that fertile region, and the preparation of numerous articles for domestic use. The more independent of others and the greater her contribution to the world's commerce, the richer and more powerful will Liberia be, and respect and regard will follow in proportion.

Such has been the uniform counsel of her best friends. Few, however, have had the opportunity of saying so in person to her citizens, as did our valued friend, Edward S. Morris, Esq., of Phila-

delphia, who spent the winter of 1862-63, in meeting and addressing the people of the different settlements. And his time, and labor and means have been freely devoted in direct efforts to stimulate the cultivation of the soil and the industrial strength of the Republic. By the introduction of improved machinery for the hulling of the superior coffee of Liberia, and for the manufacturing of indigo and of palm soap, and for other purposes, this gentleman has given an earnest of his desire to promote her best interests, and thus enable her to become rich and powerful, and consequently more attractive than ever to the exiled children of Africa. And that his plans and labors to this end are beginning to bear fruit, may be learned by the following extract which we venture to make from a recent communication to this office:—

LETTER FROM EDWARD S. MORRIS, ESQ.

MY DEAR SIR:—You will be pleased to learn that the Liberians no longer need to send abroad for Soap, but instead thereof for Caustic Soda or lye. They are now making their own soap—a better and cheaper article than can be sent them. In my several addresses in their country, I held in one hand cakes of palm soap, made in my own kitchen, and in the other a small jar of lye—with which it was made. It was with great pleasure that I noticed that they took hold of the subject in real earnest. Now, as to the result. I have lately sent to Monrovia, the frame work, large kettles, thermometers, hydrometers, stamps, and every requisite for two men to make and shape three hundred pounds of soap per day. Doubtless, you are aware that palm oil, when fresh, has the sweet and delicate odor of violets:—when it reaches this country or England, it is rancid. If made into soap in Liberia, the violet odor is retained, and an article produced which will command, I am confident, the highest price in the markets of the world. What is to prevent Liberia from becoming an exporter of the purest, best, and the finest flavored soap to be found?

You will remember that I took with me to Africa a complete working loom, capable of weaving cloth one yard in width:—one object being to induce the natives to bring their cotton from the interior, and to be enabled to return with it made into cloth. In a letter received from Mr. John O. Hines, he says:—“Your loom, I am happy to inform you, is at last in full operation, and I am now producing drillings, plain stripes, plaids or checks, and in fact could have woven any kind of cotton goods I wish. I will send you patterns of the cloth by the first opportunity. The Indigo vats are not yet completed.”

All this is truly encouraging to

Your earnest friend,

EDWARD S. MORRIS.

In this connection, we quote the following brief and gratifying

paragraph from a private letter received in New York from a citizen of Liberia, under date of January 29 :

“Some fifteen pieces of cotton goods have been made here lately, a sample of three of which I send you. The beauty of the thing is, that the cotton, loom and dyes are all made here; in fine, everything, cards excepted. During your war sewing cotton was made here.”

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### THE LATE DR. THOMAS HODGKIN.

The death of any man who has devoted himself with unwearied zeal to works of practical beneficence, who has employed all his powers of heart and intellect in the service of mankind, and especially of one who in addition to his more public work exhibited personal virtues which made him an example and a blessing to his fellow men—the passing to the tomb of such a man is nothing short of a public calamity.

Dr. Thomas Hodgkin was born on the 17th August, 1798, at Pentonville, then a village near London, though now a part of it. His parents were members of the Society of Friends, of which he remained through life an earnest and consistent member. After completing his classical and mathematical education, he studied chemistry, under William Allen, the well-known philanthropist and natural philosopher. He afterwards studied anatomy, surgery, and medicine, firstly at Guy's Hospital, London, secondly at the University of Edinburgh, and afterwards at the medical schools of Paris, Rome, and Vienna. He graduated at Edinburgh in 1823, and having completed his foreign medical studies, commenced practice in London in or about 1824.

Whilst his private practice was forming, Dr. Hodgkin connected himself with the clinical courses of Guy's Hospital, and with its museum of the Pathological department, of which he may be considered as virtually the founder. He was appointed official curator of this museum, and demonstrator of morbid anatomy. Whilst holding these offices he delivered a course of lectures on “Morbid Anatomy,” which he afterwards published. Various original discoveries of his own marked this period of his labor, and he was the chief auxiliary of Dr. Bright in those researches which resulted in the discovery of the disease which is generally known as the *Morbus Brightii*.



Dr. Hodgkin's early taste for medicine was connected with the qualifications which it confers upon the traveller in foreign lands. But this very interest in foreign travel sprang originally out of the desire to afford aid, as well as sympathy to the uncivilized races of his fellow men. He joined with Sir T. F. Buxton in forming the Aborigines Protection Society, in 1838. His labor was ceaseless in attending its committees and general meetings—in keeping up a world-wide correspondence, in the preparation of memorials to the British and other Governments on their behalf—in personal interviews with the Colonial Secretary of Great Britain for the time-being, and the various officials of his department, and with Governors going to colonies including or bordering on Aboriginal tribes. Nor must his connection with the Royal University of London, the Geographical and Ethnological Societies be forgotten.

He undertook two journeys to the Holy Land with Sir Moses Montefiore, with a view of assisting in various schemes of benevolence, more especially designed for the benefit of the Jewish people. He also repeatedly accompanied that philanthropic Israelite in other journeys, including an arduous one to Morocco in 1864, for the purpose of an interview with the Emperor, which was crowned with remarkable success, in procuring the rescue of several Jewish prisoners, and establishing liberty of conscience both for the Jews, and indirectly for Gentiles also in that Mahomedan Empire. It was on the second of the above-mentioned journeys to the Holy Land that his lamented decease took place. He died at Jaffa, on the evening of April 4, 1866.

Dr. Hodgkin was a warm friend of our country and its citizens, and he shared the regard of our philanthropists and Christians not only in the red but the black population. He was hearty in his co-operation in the work of the Freedmen's Aid Associations on both sides of the Atlantic. Indeed the earliest meetings of the English Freedmen's Aid Society were held in his house, and that important movement may be said to have been founded under his roof. He was from the very beginning untiring in his efforts in behalf of the interests of the Republic of Liberia. In the winter of 1817-18, he readily and essentially aided Messrs. Mills and Burgess, the first Agents of the Society, then in London, on their way to the Western coast of Africa, to select a

site for the projected Colony of American people of color. In 1833, he prepared and published at his own expense an 8vo. (pp. 62) pamphlet, entitled "An enquiry into the merits of the American Coloization Society ; and a reply to the charges brought against it,"—a work exhibiting much industry and research, and a deep and true philosophy, resulting in as might be expected from so enlightened an enquirer, a judgment highly favorable to the Society and to the great cause of African Colonization. In 1848, he received President Roberts and greatly promoted the success of his mission to London, Paris, and on the Continent, in securing the recognition of the Independence of Liberia.

It is with very deep regret, that we record the unexpected death of so zealous a friend of the African race, and enlightened a Vice President of the American Colonization Society. Thoroughly unselfish and single-minded, Dr. Hodgkin's whole heart and sympathies were enlisted for the benefit of the weak of mankind ; and his loss will be deplored by a very wide circle of personal as well as of philanthropic and scientific admirers.

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#### FOURTH OF JULY.

The Anniversary of Liberty to the citizens of this country, fraught with fruits of security, peace and prosperity, again approaches. The patriot, philanthropist and Christian, while filled with gratitude for the high privileges they enjoy, should feel that an appropriate manifestation of the value they attach to them can scarce be more appropriately exhibited than by efforts to sustain and extend a Christian Republic on the shores of Africa.

A brighter day for that dark continent is surely near at hand. Her sons, exiled for a time, are beckoned to return, that her millions may be raised to the platform of civil and religious freedom.

Why should not every church of every name make a public collection, on the Sabbath preceding or succeeding the FOURTH OF JULY, to aid in paying our great debt to Africa and to the African race ?

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#### ITEMS OF INTELLIGENCE.

WHO WILL THUS HELP LIBERIA.—An English gentleman has just given the English Church Missionary Society \$10,000, to found an institution in Sierra Leone, for the benefit of the female portion of its population.

**AMERICAN LAW IN LIBERIA.**—The Courts of Monrovia, says a recent letter from one of its residents, are getting interesting—nothing strange to hear Purdon's, Harrison's and Peter's Digests quoted, as also any number of Reports. Judge Sharkwood's "Blackstone" has found its way here, as also his "Real Property."

**CORISCO TO BE ABANDONED.**—The Presbyterian Board of Foreign Missions (O. S.) have four prosperous stations on the important Island of Corisco, Equatorial Africa. The Spanish Government to whom the Island belongs, has ordered them to leave within five years, and they are therefore planting stations along the coast of the mainland.

**NATIVE MEMBERS.**—The *Missionary Advocate*, of the Methodist Board, says respecting the mission in Liberia, the brethren are everywhere prosecuting their work with commendable zeal, and with good success in several places. At Carysburg, an interior station among the natives, there prevailed quite an awakening among the people, and some were converted and added to the church. . . . The church at Mount Olive is composed of about forty-five native members, and has been gathered about two years. These natives are said to maintain their Christian profession well, and their influence on the surrounding heathen is very obvious. . . . Upon the whole, we judge our Liberia Mission is operating more efficiently among the natives than ever heretofore. . . . *The Home and Foreign Record* (Presbyterian) gives the following: Rev. H. W. Erskine, of Kentucky, Liberia, was invited to visit the church at Marshall, now without a pastor. He thus speaks of the encouraging state of things there: I had heard there was an interesting work of grace in progress in that place; but what was my surprise to learn on my arrival that this work of grace was extending itself to the recaptives and surrounding tribes, many of whom gave evidence of having experienced a change of heart. Oh, it was a blessed time in the meeting of the session of the Church, to hear the civilized American, the Congo, the Ebo, the Bassa, and the Junk-man, all speak of the goodness of God as displayed in man's redemption. We received four Americo-Liberians and eighteen recaptives, and other natives living in the families of the settlers, twenty or thirty of whom were baptized and all admitted to communion. For this great display of His distinguished grace, I humbly thank and adore my Lord, and pray that His kingdom may come and spread itself over all the earth. And may Africa my father-land, soon be regenerated, Christianized, and civilized!

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### Receipts of the American Colonization Society,

*From the 20th of April, to the 20th of May, 1866.*

VERMONT.		CONNECTICUT.	
By Rev. F. Butler, (\$40.)		By Rev. J. R. Miller, (\$281.95.)	
<i>Windsor</i> —A friend to Missions		<i>Norwich</i> —J. L. Hubbard.....	40 00
in Africa, \$30. Friends in		<i>Mystic</i> —C. Mallory, G. W. Mal-	
small sums, \$10.....	40 00	lory, Mrs. C. H. Mallory, ea.	

\$5. C. O. Cottrell, \$2. A. C. Tift, \$1. Cash, \$1. Cash, 45 cents.....	19 45
<i>Old Lyme</i> —C. C. Griswold, \$4. Judge McCurdy, \$2. Friend, \$1.....	7 00
<i>Meriden</i> —Charles Parker, \$20. John Parker, \$10—to const. Rev. F. P. Tower a L. M. Dea. W. Booth, \$3.....	33 00
<i>Farmington</i> —Miss Sarah Porter, Cash, ea. \$5. H. Mygatt, E. L. Hart, ea. \$3. Julius Gay, \$2. Rev. Dr. Porter, Rev. L. L. Paine, A. Bidwell, Wm. Gay, Mrs. J. H. McCorkle, Mrs. T. L. Porter, Mrs. R. D. Cowles, ea. \$1.....	25 00
<i>Bristol</i> —N. L. Birge, \$4. Noah Pomeroy, \$3. S. E. Root, \$2. W. H. Nettleton, Dea. Wm. Day, Dea. A. Norton, Cash, Mrs. S. Peck, A. L. Atwood, B. B. Lewis, D. Beckwith, Wallace Barnes, Henry Beckwith, ea. \$1. Cash, 50 cents.....	19 50
<i>Collinsville</i> —S. W. Collins, \$10. A. O. Mills, \$5. S. P. Norton, R. O. Humphrey, ea. \$3. Mrs. E. Mills, Dea. H. N. Goodwin, J. P. Harrington, Albert Williams, G. H. Nearing, H. E. Harrington, A. D. Andrews, S. Bishop, J. L. Sanborn, J. R. Andrews, L. Colton, L. Hough, J. Grow, Dr. R. H. Tiphany, B. F. Sears, A. T. Farwell, Levi Tucker, ea. \$1.....	38 00
<i>Waterbury</i> —Dea. A. Benedict, S. M. Buckingham, ea. \$10. Mrs. S. A. Scovill, S. J. Holmes, C. C. Post, Cash, Mrs. E. S. Clark, Miss Susan Bronson, R. E. Hitchcock, Mrs. J. P. Elton, John Buckingham, Wm. Brown, Mrs. W. H. Ives, Hon. Green Kendrick, C. B. Merriman, ea. \$5. W. Spencer, \$3. Rev. J. L. Clark, D. D., \$2. Dr. C. J. Carrington, Cash, Friend, ea. \$1. J. S. Elton, \$5. Cash, \$2.....	100 00

281 95

NEW JERSEY.

By Rev. Dr. Orcutt, (\$95.)	
<i>Woodbridge</i> —T. H. Morris, Peter Meleck, J. M. Meleck, John Lorch, J. M. Brown, W. H. Berry, Hampton Cutter, E. J. Thompson, Chas. M. Dally, ea. \$5. Simeon Phillips, J. D. Drake, D. N. Demerest, ea. \$3. Jacob Freeman and wife, \$5.50. T. Allward, \$2. S. Barron, S. Dally, A. Brown, A. A. Edgar, Jas. Coddington, W. H. Brown, Ezra Brewster, Miss A. Alvord, ea. \$1. D. W. Brown, 50 cts.....	70 00
<i>Freehold</i> —Mrs. Gov. Parker, Andrew Perrine, ea. \$5. Mrs. Judge Vredenburg, Miss Brinkerhoff, J. W. Bartleson, E. B. Bedle, Wm. Statesir, ea. \$2. Maj. Yard, D. D. Denise, John Roth, G. W. Shinn, Mrs. J. S. Lawrence, ea. \$1.....	25 00
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	95 00

PENNSYLVANIA.

*Nocristown*—G. R. Fox..... 10 00

DISTRICT OF COLUMBIA.

*Washington*—Miscellaneous... 1452 02

OHIO.

By Rev. B. O. Plimpton, (\$21.50.)	
<i>Thompson, Geauga Co.</i> , M. E. Ch: \$7.50. Mrs. Laura Carpenter, \$5. T. H. Sayle, \$2. Dr. Keeler, Mr. Routy, Mrs. Corning, David Reed, ea. \$1.....	18 50
<i>Bainbridge</i> —Friends by Rev. Mr. Wilkeson.....	3 00
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	21 50

FOR REPOSITORY.

VERMONT— <i>Hartland</i> , E. Bartlett, to June 1, 1866.....	3 00
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Repository .....	3 00
Donations .....	448 45
Miscellaneous.....	1452 02
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Total.....\$1952 47

[CORRECTION.—The receipt of \$178.22 from New Jersey, published in the March Repository, should have been acknowledged as reaching our treasury through the Rev. Dr. Orcutt: and \$30 reported in the May Repository as from Allentown, Conn., was from Allentown, New Jersey.]





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African Repository

Princeton Theological Seminary-Speer Library



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